Universal Religion.

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THE TASK OF A FREE CHURCH.

By James H. West.

It is a splendid thing, amid all the world's warring opinions in matters of society, of intellect, and of the religious instinct, to stand upon the progressive side. It is a trait now, as it always has been, of forward-looking and nobility. And this is true even if, for the time being, one can do little more than "stand." Morley has said: "It is better to be broad and liberal in the wrong than not to be broad and liberal at all." High words. Simply to "stand" for the larger light and nobler hope, however often misunderstood, and though against the world,—this is well worth any individual man's or any religious society's existence, no matter how feeble in influence he or it may seem to be, or how opposed to more popular thought. Moreover, such shall not be feeble in influence always. Quickly or tardily the future, even on earth, shall give them due meed of reward; and in the enlarged and ennobled life of man, if not otherwise, they find fit and growing memorial.

It is an excellent thing for our oftentimes commonplace and timeserving lives that once in a while some special line

of sober thought should bring vividly to mind the Great-Hearts of the race,—those who have seen high things, those who have recognized wherein lies the true life of the soul; those who, somehow or other, and in some way or other, and under some name or other, no matter what, have stood for a Free Church in the world. And it speaks much, I think, for the divine in the human, notwithstanding all native incentives to evil and the frequent hard bitterness of the human lot, that we are never weary of being pointed, in a reasonable and natural way, to the great mental and moral heroes, the spiritual saviors of the race,—especially now that the world is beginning to recognize them all as men like ourselves, and we come thus to understand that before every one of us there is high possible approach to their greatness. The world has never been without helpers; without the possibility of uplifting. And even though, in times past, the mass of men have indeed almost invariably fought against their leaders,—burned them, racked them, beheaded them, crucified them,—there have always been others ready to take their places, risking all that they had risked, braving hunger and alienation, and daring the same death, for the world's sake! the unkind world's sake—the world which, in all ages, has sought to humiliate its real saviors, and to turn back, rather than urge forward, the tide of progressive truth.

The holders-back have indeed most often been men who have perhaps really feared that the new word, if spoken, would be word of harm. We must believe that their holding back has been, in the main, from high, not selfish motives. But who in reality have been those who have actually harmed the race? Of old, were they indeed Thales and Anaxagoras, Socrates, Seneca, Galileo, the noble host of others? Yet all these, and a thousand as superb, have been "condemned," have been branded and driven without the pale of human love. Have the real "harm-workers" indeed been those who have given up home and friends and ease and wealth and earthly position, bearing all evil things, for their love of truth and progress? We still hear it hinted that men such as these are "agitators,' "alarmists," "disturbers of the world's peace." Nay, they are disturbers of the world's dead-

ness! In reality, have not the real enemies of Truth and Man been those who have always opposed the awakening, the advance? those who have really believed so little that they have never dared to cross new "Jordans," even when some new divine Moses has led them to the very brink,—but have always stood fixed, immovable, by the one narrow Jordan of old time? Decriers of their fellow-men! Pious upholders of impiety! God-fearing dethroners of the true deity!

Yet of what avail is opposition when Truth once gets a hearing? There never was a time in the world's history when men in the mass were thinking harder than they are today. Pious opposition has never stayed infidelity to what is false. Opposition to truth is of temporary avail only. Though slow in process, final victory is always on the side of the right. The real holders-back are in time thrust aside. Who and where, today, are the men who scoffed at Phillips, at Garrison, at Emerson, at Theodore Parker? They are all but forgotten. Their fame is unknown. While the honor of those who were called "destroyers" and "overturners' is every year brightening, and their words of hope and prophecy are stars in the night.

So much the more, however, are we shown that, if we are to be worthy of all the good the past has had, and really enter into it, we must, in our daily lives, admire not only, where the past has persecuted, but strive also, in our Freedom, as they did, to lift the world to higher things.

I believe in every possible struggle for making human life freer and happier in its material aspects. I believe in every possible social alleviation. I believe in freedom and peace among the nations. And I believe no less in the free spiritual, —for I know that only with this, in connection with those other freedoms, can really come the noblest expression of all these things together; and I know how even the hardest lot may be glorified, how a life of even the most rigid economy may be sublimated, by the free spiritual. I know how the heart that sings at its task, and, while its owner toils amid the necessary daily shards, can travel into the great company of the saints and martyrs and heroes of earth;—while the shuttle flies, or the hammer lifts and falls, or the machinery

clicks, or the printing-press flashes out the sheets, can dream with Socrates and Jesus, and soar with Newton, and dive with Agassiz, pondering even God's thoughts after him, dwelling, meanwhile, evermore in peace,—I know how things like these can make of the mountain-road of life a ladder on which angels ascend and descend.

And here we have the task of the Free Church—and its unspeakable satisfaction.

THE STORY OF ALL SOULS' CHURCH, CHICAGO.

By Jenkin Lloyd Jones.

(After fourteen years of consecrated thought and labor, the veteran apostle of "freedom, fellowship and character," Jenkin Lloyd Jones, has realized his dream of a seven-day church devoted to all the higher interests of human life. The "Abraham Lincoln Centre" is the name of the new edifice in which the various activities of this seven-day church are housed. It is the successor to "All Souls' Church," which, prior to 1893, was a Unitarian church, but since then has stood free from all sectarian implications, the members and minister having voted to stand for the larger cause of free, spiritual and universal religion, renouncing the limiting name "Unitarian" in the interests of cosmopolitanism and catholicity. What is here printed is the closing portion of the dedication sermon read by Mr. Jones in the new building on Easter Sunday of this year.—Ed.)

This church espoused from the beginning an unpopular gospel with no backing in the way of men or money in sight; from the start it undertook to do what prudence, convention, society and ecclesiasticism had pronounced inexpedient and doomed to failure. We started without constituency, without means, without a creed, and from the start we defied convention in architecture, in methods and much of the time in matter. We had an unbound Bible, an unfrocked ministry. We built an unecclesiastical building. We provoked laughter and ridicule from without and anxiety and not a few secessions from the within. In committee room we were told we were facing the impractical; officers often undertook to persuade us that it was impossible. And notwithstanding all this, we are

here, and our little history of twenty-three years adds its vibration to the chant of the centuries, the burden of which is—that the faithful are always rewarded in proportion to their faith; that consecration triumphs in proportion to its devotedness. In short, that the purposes of God as revealed in history always shame the faithless heart of man; that the realizations are always in excess of the expectations; failures always come from an under-estimation of the thing to do and a distrust of the only road that leads to triumph,—and that road is the road of absolute integrity, the road of fearless honesty, the road that defies convention, and is independent of custom. When needs be, it reveres the right so much that it will not bargain for it with wrong methods; it will not insult the God of the universe by trying to serve his cause, to justify his revelation, by the tricks of the human heart or obeisance to the devils of greed, cowardice and expediency.

It is fitting as we stand here that I, who venture to preach to you for the first time in this new place, should appeal to the spirit that pervaded the old home. The humbler building across the way has demonstrated that a church, not of no creed but of many creeds, not of the rich and not of the poor, but of the rich and poor, not of the learned nor of the ignorant, but of All Souls, not only is needed but can live right here. The experience we bring with us from across the way proves that there is work for us to do in this neighborhood, a work that will engage the highest courage, the best judgment, that will enlist the noblest sympathies we are capable of.

Twenty-three years ago, nearly, looking forward, we dared hope for a church that would be busy seven days in the week and all the waking hours of every day, seeking the better equipment of the spirit of the study of the word of poet, philosopher and scientist, by the help of music, art and poetry, and by the application of the inspirations gained thereby to the humble problems, the obscure needs of our neighbors and ourselves, not in one but in every way possible.

Looking forward we believed that other Bibles than those which belong to our religious inheritance had pregnant, inspiring parables, profound precepts adapted to our needs and ready to serve us. And looking back over these twenty-two

and a half years we can say that our faith has been justified and the measure of our success is commensurate with our faith in a seven-day church, in a studious piety, in practical religion. Our experience proves abundantly that the gamin who haunts the corners of Thirty-ninth street and Cottage Grove avenue, picking up the stub ends of neglected cigars, draining the dregs of abandoned beer mugs and poisoning his mind with the still more loathsome vulgarities of the tongue and iniquities of the gaming table, can be reached by means of intelligent toil and cheerful preoccupation. We have proven that a carpenter's work bench can compete successfully with a barroom counter in enlisting the enthusiasm and engaging the energies of neglected boys. We have proven that the study days can be carried beyond the marriage line; that poetry and science, philosophy and art have charms outside of college halls. We have proven that Jerusalem and Rome, Protestantism and Catholicism, have more in common than they have in difference and that they can meet on these common grounds without invading the sanctities in each other's lives that belong to the shrines that differentiate. Our experience proves that faith is not a thing of doctrine; that religion is not a thing of creeds; that the sects still leave a work undone for us to do, and that the sects will rejoice in whatever good work we may accomplish in this spirit.

REASON AND FAITH.

By Alfred W. Martin.

The function of reason is to think; of faith, to feel. Reason is the faculty whose sole business is to know, and it is sheer confusion to speak of faith as knowing anything. The sole sources of knowledge are reason and experience. There is but one judge who can decide between truth and error, namely, reason, and that same judge is also the sole savior from superstition, the only redeemer from doubt.

Faith being a matter of feeling and will can only embrace, not discriminate. Yet for want of discrimination faith may

embrace superstition and error. Therefore, it calls in reason to guard it against this danger, to direct it in the pathway of truth. And just because faith so often failed to recognize and appreciate the restraining, guiding hand of reason has it been prolific of crimes, miseries, and mistakes.

The office of reason is to act as forerunner, guide, director of faith. The office of faith is to respond to, take its direction from reason, spontaneously conforming to the assured conclusions of universal reason. Let her attempt to act independently of reason, or let her refuse to follow reason and at once she stultifies herself and fails to fulfill her mission as the satisfier of those spiritual needs which only she can meet. The relation of faith to reason, then, is not one of opposition but of dependence. Just as all our religious feelings follow our religious ideas because all our higher feelings originate in ideas and are the effect of ideas upon the heart, so faith, which is a combination of feeling and will, invariably follows in the wake of reason. This relationship of thought to feeling, of reason to faith, is illustrated, for instance, in the love of truth. This love should be the deepest and strongest feeling of our nature, but before we can love the truth reason must tell us what is true and we dishonor and mortify this holiest feeling if we ignore the sole ultimate referee as to what is true and what false in religion, namely, reason. The relation is illustrated again in the sentiment of love to God.

Before you can love God or have faith in God's goodness you must have some idea of what God is and this you get from your reason, not from faith, because faith is feeling, not knowledge; and it only creates confusion to speak of any idea or belief having its origin in faith.. Faith never exists except as faith in something and we cannot have faith in a thing until we have decided whether or not it is worthy our confidence and this decision reason alone is empowered to make.

Faith helps no one to discover God, but reason having found Him, faith is entitled to say: "Thy will be done." Remove this basis in reason and faith is left blind, cold, weak, unstable; powerless to inspire and console.

The faith of the capitalist that his investment will bring him a profit is grounded on reason otherwise it would be good

for nothing. By the exercise of reason he has been able to discount the uncertainty of his speculation to such an extent that he "feels willing" to invest.

The faith of the rationalist that God is just and righteous is grounded on reason, by the exercise of which he has collected a mass of evidence, not equivalent to mathematical demonstration or absolute proof, but strong and weighty enough to make him "feel willing" to say that righteousness and justice lie at the heart of things. Only when reason had decided that there is a God, and sifted the evidence favoring faith in His goodness, could the heart and the will respond.

Faith in God depends on the reason's acceptance of the proposition, God exists. Unless we can find for faith in God such a basis in reason that faith is doomed. To offer a doubting world no better evidence than blind faith is to pave the way for atheism, because no thinking man will ever put up with a sentiment when a reason is in order and in demand. When he asks you why you have faith in God it will not do to answer: "I believe because I believe." That is mere evasion and self-delusion. Nor will it do to say: "I believe because 400 millions do." That is merely saying you believe that others believe. Nor, again, will it do to reply that you have faith in God because you were "taught to as a child," or because "the Bible prescribes that faith." This is merely certifying your belief in tradition. None of these conventional answers can satisfy a mind that moves in the atmosphere of modern thought. Yet the fact that these answers are so often given only proves how seriously at fault is the religious education of our time.

A fatal vice of both secular and religious education is its appeal to faith instead of to reason. It is supposed that children are properly instructed if they are told that certain things are so and so. But this is a very caricature of mental training. Children and adults are benefited not so much by what they passively accept as by what they intelligently, actively find out. Most children, however, have a lesson set them which they learn by rote and thus acquire the pernicious habit of accepting statements on authority, on faith. They believe what they are taught because "the teacher says so" or because

"it is down in the book," whereas the entire value of their education consists in the benefits derived from active, diligent, patient effort, search, study, in the spirit of the investigator, not that of the slavish soul who passively accepts what he is told. It was his profound appreciation of this most important feature of all education that led Lessing to make his famous remark that if God would give him his choice between an outright gift of truth and the search for truth he would unhesitatingly choose the latter.

No passage from the New Testament is so fraught with sound and timely advice as this sentence from the epistle of Peter: "Be ready at all times to give a reason for the faith that is in you." A faith that cannot give reasons when asked is either weak or ill-defined. A faith that resorts to the fictitious claim that reason is incapable of finding religious truth simply encourages scepticism, because if I cannot know so as to satisfy my reason, I must forever doubt. A faith that is held because one is afraid to question it cannot have much of the quality of faith, but comes as near being a nothing as can be imagined.

A reasonable religion has no problems that reason cannot be trusted to solve, no mysteries that reason may not some day penetrate.

Be our faith what it may, if it is to be kept strong and fresh and vital, we must appeal to reason and stoutly maintain our appeal against everything that would resist it. If we cannot win by that appeal we shall surely lose, for reason has only one method, the method of free inquiry and proof, the method that has secured for man all the knowledge he possesses, and furnished him with an impregnable fortress behind which to shelter and sustain his faith.

DO ANY OF FOLLOWING BOOKS APPEAL TO YOU?

Science and the Future Life ..... *Jos. H. Hyslop*
The Wonders of Life ..... *Ernst Haeckel*
The Widow's Mite ..... *Dr. Funk*
Evolution and Its Relation to Religious Thought.. *LeConte*
The Power of Silence ..... *Horatio Dresser*
Paths to Power ..... *Floyd B. Wilson*
Man Limitless ..... *Floyd B. Wilson*
Mind Power and Privilege ..... *Prof. Olston*
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EDITORIAL.

ONE WORLD AT A TIME!

Rabbi Wise in a recent discourse discussed the virtue of merely iconoclastic criticism, showing that genuine helpful service is rendered misguided people even if nothing more be done for them than laying bare the error or superstition that controls them. The ordinary thought on the subject is that one should never attack error unless one has some truth to put in its place. Rabbi Wise, in refuting that position, uses the following pertinent illustration:

"'You ask us to give up Christian Science! Have you anything better to offer?'—is the rejoinder to us who would terminate the withering reign of enthroned unreason. What if my child were about to drink a cup of poison, and I, warning him to desist, were answered by him, 'Not unless you give me something else in return'? I would dash the cup from his lips, and not parley about giving to him sweets in exchange. Enough it is, if we help our poor, deluded, victimized neighbors to put this cup of poison from their lips, without offering them aught else. One world at a time! Enough for today that error be dislodged; tomorrow, truth shall be established. Established in part truth already is; its realm is widening from day to day." And we would add, all error that still lives is kept alive only by the glow of truth it contains.

RABBI HIRSCH AND SABBATH OBSERVANCE.

To the controversy still being waged in Jewish circles over Sabbath observance the contribution of Rabbi Hirsch has exceptional interest. He is undoubtedly the most erudite of living Jewish scholars and the foremost pulpit orator among the rabbis of our time. He holds his regular weekly services in Sinai Temple, Chicago, not on Friday evenings, as is customary with most Jewish congregations, but on Sunday mornings at the hour when Gentile congregations hold their services. In

the noble address delivered at the twenty-fifth anniversary of his incumbency as rabbi of Sinai congregation, Dr. Hirsch defended his preference for services on Sundays rather than on Fridays in the following characteristic passage, reprinted from the "Reform Advocate":

"We worship on Sunday and not believing that our opening these doors or our shutting them either locks God in or out —the God whom the heaven of heavens cannot contain—we even suspend our weekly exercises during the summer months. We are very thankful to our friends who have become very solicitous for our heavenly future and have urged us to repent of our evil ways. We do not ask them to imitate our example. We know they are conscientious in their scruples. Would they not be charitable enough to permit us to work out our own salvation? For us religion and Judaism are something more vital than prayer and worship. We pity him who can find God only on a certain day and at a certain place. Our religion would consecrate every thought, motive and act of ours. It would not only be in the Temple, but in our counting room, our factory, our homes; in the offices of our great corporations, in the administration of life insurance companies. Observance of the Sabbath demands much more than opening the doors of our Temples on Saturday. If that were hallowing the Sabbath, a Chinese prayer wheel or a Victor phonograph would answer as well as the Rabbi's performances in the absence of the congregation whose members are at work on the day declared to be a day of rest in the prayers recited.

"I have nothing to say in belittlement of the efforts to revive the Sabbath. May they succeed! But they will not for the difficulty is deeper than Decalogue and text of Biblical injunction. It is not true that greed is the wanton mother of Sabbath neglect. The men and women who support voluntarily our synagogues and all our philanthropies, the best and noblest among us are Sabbath neglecters. Should this not give pause to the baby prattle about "greed" and "passion for money" being the mischief-breeding microbe of Sabbath desecration? But little insight into modern economic and social conditions, into the law underlying the constitution of society as a productive association will reveal that our prob-

lem lies beyond the reach of individual will or pleasure. Yes, we may commit industrial and economic suicide. Is suicide a religious act? God does not need the Sabbath. We do. Practically the civic day of rest has come to be also the day of rest for all Jews above the economic status of the peddler or the victim of the sweating system, in every civilized land. Even the millionaire who makes a show of his Sabbath-observance, on Saturday will utilize telephone to guard his interests on Wall Street, while Sunday in his home and life is clothed with all the finer elements of joy and recreation and family intercourse without which there is no Sabbath. We have acepted conditions, not galvanized theories. We would utilize the day of rest for worship and study, for looking at life through the lenses of Judaism, for bringing nearer to us an intelligent view of our duties and quickening our moral conscience and deepening our Jewish consciousness. If this be treason to God, we shall wish that treason increase.''

UNITARIAN AND ORTHODOX EXCLUSIVENESS.

In response to the request for an opinion on the recent shutting out of the Unitarians from the New York Conference of Churches, we would say that we are sorry our Unitarian brethren allowed themselves to expect an invitation to an avowed evangelical conference. Of course it was narrow on the part of the Conference to exclude them, but what else could one reasonably expect from a body of Christians whose avowed purpose is to propagate ideas directly antithetical to those disseminated by Unitarians. We regret that our Unitarian friends resented publicly in pulpit and through the press their exclusion from the conference. When a man is not invited to a social function for which he had supposed he would receive an invitation, it is the part of wisdom and discretion to keep his disappointment to himself rather than give vent to his feelings in the hearing of others. Similarly in the case of our Unitarian brethren, it would have been wholly in keeping with good taste and with the splendid traditions of Unitarianism silently to ignore the action of the Conference in excluding them. And it may well be doubted

if the excessive indignation of Unitarian officials could be defended and justified in the light of some parts of Unitarian history itself. We recall the exclusion of Theodore Parker, of Wm. J. Potter, of O. B. Frothingham, of F. E. Abbot from Unitarian Conferences and from the fellowship of the denomination, and we feel that in the dark shadow of that exclusiveness it were better not to complain of Orthodox exclusiveness, much less to wax hot over it and bitterly resent it as was done by certain conspicuous representatives of Unitarian Christianity. Meanwhile, the affair itself and the airing of it by the Associated Press have helped to promote that ideal unity in religion which must eventually be realized throughout the world.

THE LARGER CATHOLICISM.

Apropos of the foregoing we reprint the following from "Unity"—a characteristic word of the editor who, like ourself, was once a Unitarian and knows whereof he speaks:

The growing perplexity of the Unitarians is how to differentiate themselves. The things in common between them and their fellow religionists, to the right and to the left, grow so rapidly that it becomes more and more difficult to indicate boundary lines. When this difficulty becomes a source of inspiration to the Unitarian churches they grow happy, but when it becomes a source of irritation and they are tempted to petulantly warn off intruders from their preserves unless they "wear the wedding garment" and come in through the door and not over the wall, then it indicates a loss of vision, a decadence in prophecy. The Unitarians have high work to do, the highest of which is to hasten the day when their sect is lost in the larger catholicism, when they fade into glory and die into triumph, for in proportion as Unitarianism is realized, the "ism" is an intrusion and the "Unity" an inspiration.

NOTES FROM THE FIELD.

SEATTLE.

On Nov. 12th Prof. Geo. H. Alden, of the State University, addressed a large congregation on "The Russian Situation," Mr. Martin following with a brief word concerning the "moral" of the situation. Mrs. B .Hochstadter enriched the musical programme of the morning by two solos sung in her usual finished style.

Friday evening, Nov. 10, Mr. Martin fulfilled his part of an exchange with Rabbi Wise of Portland, who addressed the Society Sept. 17.

The Women's Union conducted a most successful "Christmas sale" Nov. 23 to 25, the proceeds of which will go to the music fund and the philanthropy work.

The Men's Nonsectarian Club held its first dinner of the season at the Hotel Washington Nov. 8, with thirty-seven gentlemen present. Mr. Martin gave an illustrated talk on his trip to Holland and was followed by Mr. Torrey, of San Francisco, and Mr. Vennuis, of Seattle, the former giving a charming account of particular impressions made upon him by the government, the art and the people of Holland; the latter relating personal reminiscences of his boyhood days in Rotterdam. The officers elected for the coming year are: President, D. T. Child; Vice-President, George Nichol; Secretary, Jay McCloy; Treasurer, C. E. Dewhurst.

TACOMA.

Since the resignation of Mr. Nesbitt on Oct 1 Mr. Martin has been officiating at the First Free Church on Sunday evenings.

The Woman's Union holds together nobly and is doing good work in all its departments.

The Young Ladies' Alliance and the Boys' Fortnightly Club are also maintaining themselves finely, despite the ministerial interregnum.

Rev. C. F. Elliott, who has been visiting the Puget Sound country, spoke on the evenings of Nov. 19 and 26.

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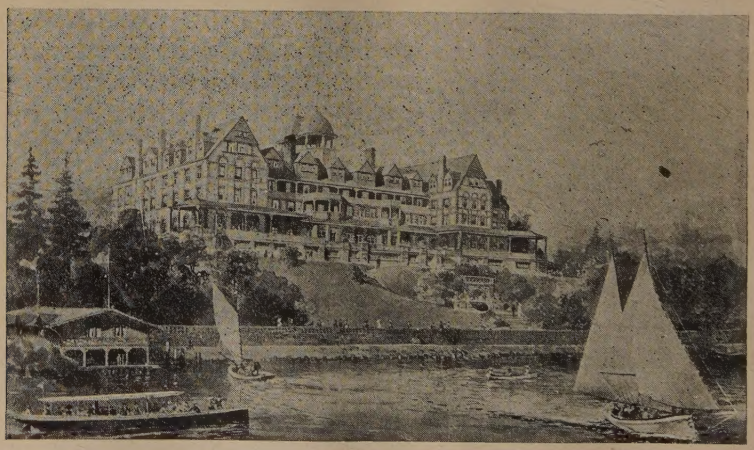

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